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RULE OF RIGHTEOUSNESS

PART I. *Civilisation — Eastern And Western Views*

P. M. VERMA

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Hony. Gen. Secretary,
The Indian National Renaissance Society
9, Kutchery Road,
Allahabad—2.

RULE OF RIGHTEOUSNESS

Presented by Dutta Swarup
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By

P.M. VERMA., M.A., B.SC., LL.B.

Author of 'Role of Vedanta As Universal Religion And Science of Self-Realization'; 'The Coming Renaissance', 'The Labour Problem; 'Democracy, Communism and Welfare State Through Indian Eyes'; 'World Wars—Why And Whither?; etc.

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ॐ भूर भुव: स्व:
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो योन: प्रचोद्यात् ॥

"We contemplate that adorable glory of the Supreme Creator of this universe—that is in the earth, the sky, the heavens. May He stimulate our higher intelligence (in the pursuit of true knowledge) !"
(*Rg. III.* 62-10; *also S. and Yajur*)

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्थ धारा निशितादुरत्यया ।
दुर्ग पथस्तत् कवयो वदन्ति ॥

"Arise ! Awake ! having attained thy boons know THAT. Like the sharp edge of a razor, the sages say, is the path, Narrow, it is, and difficult to tread !"

[*Katha up.* (I. iii. 14)]

सकृज् ज्ञानेन मुक्ति: स्वात् सम्यग् ज्ञाने स्वयं गुरु: ।

"He who knows the truth only once, attains salvation. He who knows truth completely at all times, is a *Guru* himself, that is, can save others from *Samsar*, the round of birth and rebirth."

निजात्म तत्व बोधनम् । जगज्जनैक मंगलम् ॥
अनापि साधनाधनम् । गुरो: कृपाहि केवलम् ॥
विमोह कामशासनम् । त्रितापपाप नाशनम् ॥
तमो विनाश कज्जलम् । गुरो: कृपाहि केवलम् ॥

"For attaining self-realization and for the good of the people of the world, the wealth of eternal *Sadhana* surely lies in Guru's Grace only. For controlling attachment and lust, and for destroying sins and the three applications (of body, mind and natural calamities) and for dispelling dark clouds of *Tamas*, the remedy lies in Guru's Grace only."

'May God's light illuminate us,
May His wisdom guide us,
May His love enfold us,
May His strength sustain us,
May His peace pervade us,
May His beauty shine out through us."

—*Mrs. P. A. Hertnell*
Brede, Rye, Sussex.

CONTENTS

PREFACE.

I. Civilisation—Eastern And Western Views ....

II. Religion And Socialism As Basis of Civilisation.

III. Call of Religion And Dharma.

IV. Fundamentals of Ram Rajya or Spiritual Democra

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PREFACE

In this Age of Science, which is another name for unbelief, even God Almighty needs propaganda. The need is, indeed, greater with the so-called educated people—the mass products of our over-crowded Universities—whose education mainly consists of vast information about things of the world, but who have had no time to think for themselves about their own "selves" and the deeper values of life and things moral or spiritual. Our State also aims at imparting secular education, which inevitably leads to increased desire for higher standards of living—the desire increasing in geometrical progression as the means to satisfy it increase in arithmetical progression—with the result that every expansion of education leads to greater and greater discontent and dis-satisfaction, and thus sub-serves as an indirect propaganda for the materialistic philosophy of the Communist, however much we may otherwise condemn it.

> "Having achieved *Swaraj*, if we want our country to attain to her ancient glory, we must lay the foundations of a spiritual democracy in our schools by introducing a course of comparative study of religions, emphasising the essential unity of all religions and universal principles of ethics and morality."

This is what I wrote in 1959 in the Preface to my work, '*Role of Vedanta.*' I have since realized the need for bringing out a smaller introductory work for wider circulation. It is to fulfil that need that I prepared these lectures, and have divided them into two Volumes: (1) '*Rule of Righteousness*' which was the title of an article contributed by me in the Spring, 1961, issue of a British Quarterly Journal, '*The Voice Universal.*' (2) '*Goal of Immortality*' which was the title of another article of mine that appeared as a Serial in a Bombay magazine, '*The Call Divine.*'

The Object

My object in compiling these lectures was stated by me at an inaugural meeting of the Vedanta Academy held on 7-1-1962

at the K. P. University College Hall as follows:—

"This meeting recalls to my mind the last address was invited to deliver in this very Hall about 12 yea ago on March 12, 1950, by Dr. B. R. Saxena on '*Futu of Democracy under the Indian Republican Constitution* That was soon after the commencement of the Constit tion on 26-1-1950. In that address, which had receive some publicity in the public press, I suppose, I was th first to raise my voice against the provision of Article 2 of our Constitution, which laid down that no religiou instruction shall be provided in any educational instit tion wholly maintained out of State funds, inasmuch a it was anti-Indian in spirit, for this ancient land c Bharatvarsha, called '*Karma-Bhumi*' or '*Tapo-Bhumi*' practically wedded to religion, and to shut out a religious instruction instead of providing for the teachin of the general tenets of all religions or of a Univers Religion like our Vedanta Philosophy, is, indeed, payin a great compliment to the Constitution of Soviet Russi "It goes to show," I had further remarked, "that th framers of our Constitution have only paid lip homa to our ancient civilisation, and were, in fact, thoroughl westernised in their outlook."

'It is only of late that our Government seems to hav realized the need of imparting religious education public schools, and appointed a Commission under th Chairmanship of hon. Sri Sri Prakasa, Governor Maharashtra, who submitted a report last year, b goodness only knows how long Government may tak to implement the recommendations of that Commissio We have had as many as eleven amendments of th Constitution during the last decade, but Governme has not yet seen its way to get Art. 28 of the Constit tion amended. No wonder, therefore, that this apath toward religion has resulted in our growing generatio fast losing the grip of our old moorings and driftin toward the whirlpool of anarchy and chaos so far our national and spiritual regeneration as a civilise people is concerned."

I had also written in the Preface to my work, '*Role*

Vedanta' that it was compiled with a view to wean to edu-ated intelligentsia of the present Intellectual Age from what me my call the '*tridosha*' (triple sins) of agnosticism, atheism nd Materialism. The same remarks apply to this work. As as observed by Bharat-Ratna Dr. S. Radhakrishnan in his unjab University Convocation Address delivered in Decem-er, 1930:—

> "A kind of new materialism has overtaken us....We are willing to use all our intellectual resources ruthless-ly in the service of one end—material success. We are prepared to lay down our lives for higher wages and not higher ideals. We seem to have almost a superstitious reverence for material conditions."

Under the glamour of scientific intellectualism of the West are fast losing the grip of our ancient moorings—our ilisation with all its emphasis on morality, catholicity and rituality. Our university education must bear the impress the truly Indian spirit that stands for synthesis and is erse to a competitive approach. I hope these introductory tures will help to achieve that object.

P. M. VERMA.

'AISH MAHAL'
ASHOKA ROAD
LAHABAD CANTT. (U. P.) INDIA.
D/- 1.9.1962.

RULE OF RIGHTEOUSNESS

I. CIVILISATION—EASTERN AND WESTERN VIEWS

Men may hold different views of civilisation, but all will agree that it is the antithesis of barbarism or that savage state when people behave no better than beasts.

Norman Cousins, Editor of the *Saturday Review*, of New York, wrote a small book in 1945, with the title '*Modern Man is Obsolete*.' After analysing the various implications that flowed from Hiroshima bombing, he remarked: (P. 11)

> "If this reasoning is correct, then modern man is obsolete, a self-made anachronism, becoming more incongruous by the minute. He has exalted change, in everything but himself. He has leaped centuries ahead in inventing a new world to live in, but he knows little or nothing about his own part in that world. He has surrounded and confounded himself with gaps——gaps between revolutionary technology and evolutionary man, between cosmic gadgets and human wisdom, between intellect and conscience. The struggle between science and morals that Henry Thomas Buckle foresaw a century ago has been all but won by Science."

Our present-day Intellectual Age has so far failed to evolve a civilisation based on moral order because it suffers from Purposelessness, and has not been able to find a rational basis for ethical values, *e.g.*, why man should be good and virtuous? The problem of problems before the world of today is—how to save humanity from itself, how to quell the beast in man and how to attain and retain peace? Modern man has neither outward security nor inward peace. Uncertainty, suspicion and fear are deepening human misery. The masses are exploited morally and spiritually with an utter disregard for the welfare of humanity. The growing lust for power, the misuse of authority, has crippled our civilisation. Never before was man so

much overtaken by fear of his own kind. Socialism is developing totalitarian tendencies, and striking a blow at its very root. As a result of increasing reliance on the rule of law, people are deprived of their real strength of self-reliance, and losing their initiative. The idea of 'No service without power' warps their mind and their social conscience becomes more and more blunted. The feeling of sharing in a common adventure is conspicuous by its absence. As centralisation proceeds apace, the hold of the bureaucracy goes on increasing. Politics degenerates into party or power-politics wherein truth is the first casualty. The race for power between different nations or blocks tends to lead to greater centralisation and concentration of power, and heavier armaments, and people get used to all kinds of economic controls and regimented life. Threats of annihilation by means of rockets and ballistic inter-continental missiles shooting at a supersonic speed are being held out as a war deterrent.

In spite of more amenities and plentiful production, an emptyness is fast penetrating people's life, and the zest in life is missing. There is a growing indifference toward the neighbour. "A great city," said the Romans, "is a desert." The anonymity of city dwellers presents a serious sociological problem. The factories have changed the moral code. Man has become a machine. He moves like a spinning top, and the speed with which he moves leaves him no time for prayer or to think of morality and spirituality. He has lost faith in God, and his necessities have increased a hundred-fold so he must earn more and more, and work ceaselessly for his survival until he breaks down. No wonder, therefore, the factories make the common man more and more self-centred and grabbing——a nation of commercial-minded petty-fogging shop-keepers quite incapable of thinking of the higher values of life. Man today is befooled by his civilisation, his own creation, and is bewildered by his achievements in scientific progress. A pleasure-seeking civilisation based on self-interest is short-lived and has no future.

In the West, the very idea of 'Progress' is modern; some hold that the very word was unknown in the medieval period. It signifies a scientific advance making for an increased pro

duction of material wealth and a higher standard of living. The hoary East, on the other hand, has always drawn a distinction between man's progress and industrial progress, between inner progress and outer progress: the one in human nature, human ideas and ideals, and the other in aggregations of our material wealth and possessions——deeming the one as the end and the other not even a means to that end. That is why we find in the East while the idea of inner progress seems to be over-emphasised, that of the outer is rather neglected.

The modern conception of 'Progress' differs radically from that which our ancient law-givers had. The latter held the view that our real progress lay in the pursuit of ideals, in the striving after goodness, and the realization of Truth or the Ultimate Reality, for which the quest lay not outside but within us——within our very "selves." They sought for higher values, and concentrated their attention on the inner richness of life: how to develop human personality, reform human nature, and raise human consciousness to a level above that of physical pain and suffering. They aimed at minimizing of our physical wants. They sought not for the fleeting pleasures of the senses, but for the attainment of abiding happiness which lay in harmony, in unity with one's self, in a contented mind, and in the peace resident in the soul.

As observed by Sir Jean Herbert in his article on 'Relationship between East and West':

"An essential and profound difference worthy of consideration is this: Orientals are more anxious to apply their moral, psychic and spiritual powers to the discovery, conquest and exploitation of the world within than to employ their physical and intellectual energy in the discovery, conquest and exploitation of the world without. In India children imitate their parents and play at meditation. If a Western child sits motionless, dreaming, its parents rush, crying: "What is the matter ? Are you ill? Don't sit like that; go and play with your friends." The Western child builds castles out of sand; the Hindu child builds temples.

"Mastering the forces of external nature and turni
rivers, electricity, gravity, nuclear energy, vitamines a
harmones into our servants, does indeed represent immer
progress; it has become possible to provide every hum
being with food, clothing, shelter and protection fr
illness. But we do not seem to have any clear idea
to what in fact constitutes happiness——and happines
after all the ultimate object of our efforts, whether
admit it or not. When we ask a Westerner the questi
"What do you want of life?" the most frank answer
are likely to get is "I want to be happy." If we go
to ask, "What would make you happy?" he will ne
always mention some unfulfilled desire, the satisfaction
which, as he well knows, would only bring him a par
and transitory contentment accompanied by privati
and disillusionment likely to stimulate new desires. T
vicious circle has come to be exploited systematically
purposes of development known as economic, in
sense only of the term. In order to live in plenty,
is, to have the means of satisfying our needs——we
produce plenty; to produce plenty——find outlets, mar
to create these——develop the maximum needs am
the maximum number of people. The aim of advert
and salesmanship, a major industry in the West,
create needs, either for new articles or for the replacem
of those stated to be worn out ?

"Concentration of attention on the inner life
almost inevitably to a recognition of the superiori
spiritual values over material values. Much as one
deplore the unfortunate effects of this attitude upo
material standared of living, upon economic or po
independence and upon health and longevity, it mu
admitted as constructive for inner equilibrium, psyc
gical perspicacity, and moral and spiritual str
People of the West are rightly sorry for those who
nothing to eat; but many Orientals reserve their sym
for those who know not how to pray. "Religion
Jains say, "is the highest form of happiness; non-v
self-control and penitence are its constituent elem
In Asia I have often been the subject of a reproach
ved by many other Westerners: "You worry too

about what you do and not enough about what you are." All Hindus understood that Gandhi was in earnest when he said: "If you are concerned in a murder, it is better to be the victim than the murderer."

"The relative importance of qualitative and quantitative values is closely related. The West has a tendency, clearly shown by its American vanguard, only to appreciate matters which can be expressed in figures, and even to be incapable of understanding matters which cannot. Visiting a library, a hospital, a theatre, a museum or a laboratory, we are at once overwhelmed with statistics: the number of books, beds or seats, records showing the institution as first, or at worst second, in the world, country or town; the overall corridor space, the number of square feet of window glass; the number of consultations; the amount of capital invested, and so on *ad infinitum*. Furthermore, the West even attempts to express qualitative values in figures.

"What is the Oriental attiude in this respect ? We are apt to think it vague, nebulous and rather impractical. A true teacher does not seek to gather round him the greatest possible number of pupils or disciples, but to maintain and raise the quality of the group to whom he transmits his knowledge. The Hindu is totally indifferent to what we call historical chronology. The Moslem bases purely commercial dealings much more upon the confidence inspired by him in the other party than upon detailed contracts. Poverty, even complete destitution, is held in honour all over the East; it is often the cherished fulfilment of life-long labour. Countless examples could be given to show that in the East quantitative values are regarded, if not with disdain, at least as being much inferior to the qualitative which we are tempted to relegate to second place.

"This obsession with the quantitative is related to another tendency more or less specifically apparent in the West, that of compartimentation——the fundamental opposition of Self and not-Self, the contrast between one's own and other groups; the thorough isolation of science,

religion, philosophy, spirituality, ethics and practical life; insurmountable boundaries between God, man, the animal world and nature; the extreme specialisation of scientific research and professional activity ; distinction between individual and public morals ; such a rigorous classification of natural forces and objects that we feel almost offended when any element refuses to fit into one or other of our categories.

"A need for analysis before synthesis, and for considered discrimination before action, is a natural and indispensable characteristic of human nature. But a constant effort towards renuion, both without and within, should accompany such division. After all, a human being constitutes a whole just as much as an aircraft or a wireless set does, and each of the elements——physical, emotional, volitional, intellectual and moral, is only effective and useful in so far as it is in harmony with the whole ; it can only be understood and employed in relation to the whole."

For all our vaunted progress, we find if good increases in life in arithmetical progression, evil increases in geometrical progression, and the world today is as far from being a pleasure garden, and as full of pain and suffering, as ever it was.

According to a press report dated May 24, 1959 from Washington, it cost the American people 20,000 million dollars (about £7,143 million sterlings) a year to fight crime, and that there was a shocking increase in the number of crimes committed in U. S. A., almost 24 per cent over the annual average for the preceding five years, and about four times greater than the annual rate of increase in population.

According to a press report from Washington, dated July 13, 1962, the crime figures collected by the Federal Bureau of Investigation showed that the crime rate growth continued to outstrip population growth by nearly 5 to 1. The press report appeared under the caption, 'Four major crimes a minute in U. S. A.' The number of serious crimes in 1961 was estimated at 1,926,090, which was a 3 per cent

increase over the previous record set in 1960. It would indeed be a poor consolation to find prosperity, health and education keeping pace with the growth in population, when crimes increase in the ratio 5:1. Thus the total picture of life is almost too painful for contemplation. Life depends on our not knowing it too well.

In so far as man has learnt to fly up in an aeroplane or dive deep into the sea in his sub-marines, his performance is nothing as compared to that of birds and fish. But in his death-dealing inventions he has left the beasts of prey far behind. With each stride of progress made by science, beginning from the age of gunpowder and steel to that of machine-guns, tanks, bombers, super-fortresses and ballistic missiles and rockets carrying nuclear bombs, true civilization has gone on receding into the background. and the horrors of a total war have now reached but a fitting climax and culminating point in the unprecedented terrorism of the atom bomb. We may here profitably quote the following indictment of modern progress in the words of Bernard Shaw put in the mouth of the Devil from his drama, '*Man and Superman*':—

> "..And I tell you that in the arts of life man invents nothing ; but in the arts of death he outdoes Nature herself, and produces by Chemistry and machinery all the slaughter of plague, pestilence, and famine. The peasant I tempt to-day eats and drinks what was eaten and drunk by the peasants of ten thousand years ago; and the house he lives in has not altered as much as in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay, he carries a marvel of mechanism and lets loose at the touch of his fingers all the hidden molecular energies, and leaves the javelin, the arrow, the blow-pipe of his fathers far behind. In the arts of peace Man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his clumsy typewriters and bungling locomotives and tedious bicycles: they are toys compared to the Maxim gun and the submarine torpedo boat.

There is nothing in man's industrial machinery but his greed and sloth : his heart is in his weapons. This marvellous force of life of which you boast is a force of Death : Man measures his strength by his destructiveness.....What is his morality ? Gentility ! an excuse for consuming without producing. What is his art ? An excuse for gloating over pictures of slaughter. What are his politics ? Either the worship of a despot because a despot can kill, or a parliamentary cock-fighting. I spent an evening lately in a certain celebrated legislature, and heard the pot lecturing the kettle for its blackness, and ministers answering questions. When I left I chalked upon the door the old nursery saying : "Ask no questions and you will be told no lies." I bought a six-penny family magazine, and found it full of pictures of young men shooting and stabbing one another. I saw a man die : he was a London brick-layer's laborer with seven children. He left seventeen pounds club money; and his wife spent it all on his funeral and went into the workhouse with the children next day. She would not have spent seven-pence on her children's schooling : the law had to force her to let them be taught gratuitously ; but on death she spent all she had. Their imagination glows, their energies rise up at the idea of death, these people : they love it; and the more horrible it is the more they enjoy it....In the old chronicles you read of earth-quakes and pestilences, and are told that these showed the power and majesty of God and the littleness of man. Nowadays the chronicles describe battles. In a battle two bodies of men shoot at one another with bullets and explosive shells until one body runs away, when the others chase the fugitives on horse-back and cut them to pieces as they fly. And this, the chronicle concludes, shows the greatness and majesty of empires, and the littleness of the vanquished. Over such battles the people run about the streets yelling with delight, and egg their Governments on to spend hundreds of millions of money in the slaughter, whilst the strongest Ministers dare not spend an extra penny in the pound against and the poverty and pestilence through which they themselves daily walk. I could give you a thousand ins-

tances; but they all come to the same thing : the power that governs the earth is not the power of life but of Death.. The plague, the famine, the earth-quake, the tempest were too spasmodic in their action ; the tiger and crocodiles were too easily satiated and not cruel enough; something more constantly, more ruthlessly, more ingeniously destructive was needed, and that something was Man, the inventor of the rack, the stake, the gallows, the electric chair ; of sword and gun and poison gas : above all, of justice, duty, patriotism, and all the other isms by which even those who are clever enough to be humanely disposed are persuaded to become the most destructive of all destroyers.....

...."An epoch is but a swing of the pendulum,; and each generation thinks the world is progressing because it is always moving....there is nothing new under the sun. *Vanitas vanitatum.*"

The same may be said of the Eastern and Western view of happiness. Whereas the Oriental seeks a perennial and abiding source, the Occidental believes in getting what he can out of a transitory life, as is stated in the following remarks quoted from a book of fiction ("*Time And Time Again*" by James Hilton) :—

"But would'nt you have *preferred* to be happy ?"

"Yes, if it could have come from achievement——from triumph. But not from *being*. Not just bliss. The Orientals believe in bliss——and look at them. Whereas, happiness——it's the pursuit they stress, not the happiness itself. The phrase is even written into their Declaration of Independence——and look at *them*. They count."

"Because they have pursued happiness without finding it ?"

It should be obvious to the meanest intellect that pursuit of pleasure for its own sake can never lead to even a semblance of abiding happiness. Unless man, living in society, accepts the idea of social restraint, no organised civilised society is possible. He must learn to check his impulses, to

restrain himself, and forbear from doing certain things which his mind may prompt him to do, in social interest. The greater the concentration of population, the greater the need in public interest, for such training and education as would make the average man or woman learn the great lesson of bearing and forbearing.

Who can deny that a happy and healthy home should be the aim and end of civilisation? In the words of Joseph Cook, 'Only the home can found a State.' In fact, States originate and are developed, governments exist, and are maintained by the people, in order that "homes" may be happy, they have no other *raison d'etre.* As observed by E. H. Chapin, 'Home is the seminary of all the institutions.' Writers and thinkers of all climes and ages have laid down that there is nothing more sacred than a home. For instance, Montgomery says:—

'Home, the spot of earth supremely blest,

A dearer, sweeter spot than all the rest.'

Goethe says: 'There is a magic in that little word, home; it is a mystic circle that surrounds comforts and virtues never known beyond its hallowed limits.' Pestolozzi says: 'Our home joys are the most delightful earth affords, and the joy of parents in the children is the most holy joy of humanity. It makes their hearts pure and good, it lifts men up to their Father in heaven.' Says a Chinese proverb: 'A hundred men may make an encampment, but it takes a woman to make a home.'

On the contrary, we find, an eminent Psychologist of America, Dr. William Caufman has observed: (*Chicago Times*—12-1-1954)

"American husbands have to bribe their wives with television set, fur coat, motor car, separate bed room, etc., to get a hot cooked meal after a whole day's toil."

As observed by Aldous Huxley*:

"There are certain American cities in which the number of divorce is equal to the number of marriages. In a few

* (P. 14, 'Brave New World', Pub. Chatto & Windus.

years, no doubt, marriage licences will be sold like dog licences, good for a period of twelve months, with no law against changing dogs or keeping more than one animal at a time. As political and economic freedom diminishes, sexual freedom tends compensating'y to increase."

Judged by any test, we find, the Western civilisation presents today a woeful picture of broken-up, disrupted and blasted homes. About a decade ago, the rate of divorce in America was reported to be one in four marriages. And now a press report dated 14-5-1962 from New York, issued by Dr. Pulglik, Director of the Social Census Bureau says:

'From 1960 Census figures, it has been ascertained that 1 in 14 females (more than 7 per cent of total number of American females, i.e., nearly 50 p. c. of American married women) are divorced from their husbands."

In Britain one marriage breaks upin every 10 minutes. The divorce rate-graph in Britain climbed from 9,970 petitions in 1938 to 18,399 in 1944; 41,704 in 1946 and 47,041 in 1947. The growing belief that there is nothing wrong in sexual relation before marriage and faithlessness after marriage has, according to the findings of the Bishop of Dorchester's Committee, led to an appalling laxity of morals, and this has resulted in disrupted homes, the children being left to their fate. The latest figures, placed before U. S. Congress, of children who had no natural parents are in the neighbourhood of 12 milions in a juvenile population of 45 milions. According to a P. T. I. report from London dated 26-4-1952, illegitimate births reached a record level in 1945—73,000. Dr. Albert Davis, M. D. writes in British Medical Journal dated 15-7-1952: "At Paddington Hospital, nearly 50% of all full term deliveries in the large maternity units are in single women, and a similar proportion exists amongst abortion cases." The '*Spectator*' of February 19, 1954 writes: 'In one home, Shaftesbury Homes for unhappy children in England nearly 40,000 children have been taken from "disrupted homes" in the last 100 years."

The British Medical Journal of 25-7-1953 writes, '35% of all girls marrying at 20 or under are pregnant at the time of marriage.'

Alfred U. Kinsey writes in his book, *'Sexual Behaviour in the Human Female'*: 'Almost exactly 50 per cent American women and 83 per cent of American men have sexual intercourse before marriage. About 50 per cent of males and 26 per cent of females have extra-marital relations."

A press report dated 15-12-1950 quotes the following from Evelyn Vangman's article in "Tit-Bit": 'Britain's marriage muddle is creating a new race of jail birds. One man in every eight who goes to prison in England and Wales today is there for non-payment of maintenance order."

H. G. Wells says: 'Chastity has been replaced by unrestricted sexual freedom. The new generation finds no value in fidelity and no virtue in chastity.' Partington says, 'Virginity no longer exists in England.'

Reuter reports from Vienna on 8-3-1962:

'Official statistics indicate that the average expectation of married life in Budapest is only two years, and in Prague three years, these figures being based on marriages and divorces in 1959. In East Berlin, the average duration of marriages, based on statistics of the same year, is four years. Poland has a relatively stable family life with an average marriage lasting 18 years. Poland is followed by Bulgaria (11 years), Russia (9 years), Czechoslovakia and Rumania (6 years), Hungary (5 to 6 years) and Albania (3 years). Signs of concern are particularly apparent in Hungary where 1 in 2 marriages ends in divorce.'

In the issue of *Chicago Times*, dated 25-4-1955, we have the following report from its Correspondent in Sweden:—

"Statistics show that there are at least 27,000 unmarried mothers...Fully 10% of the babies are illegitimate..... About 5,000 women, married and unmarried, are admitted to hospitals each year for legal abortions.

'In the pages of a Stockholm paper, in a typical one of a series of interviews being printed under the title 'Swedish Youth Speaks,' I found:

"I have no real morals," said the boy of 19, "And I

would never marry a girl because I had made her pregnant. Why should I give up my liberty for the sake of a child."

According to a P. T. I. report from Rome:—

"Two and a half million Italians were born as illegitimate children since the turn of the century. They form about five per cent of the Italian population. About one million children are born in Italy each year. In the last few years about 30,000 of these have been illegitimate. This comparatively low proportion is achieved, however, at the cost of frequent tragedies. Everyday the newspapers, with blunt and colourful details, record the suicide of some young girls. The recovery of women's bodies from the swirling yelow waters of the river Tiber has become almost routine for the Roman police. An average of 4,000 people a year have committed suicide in Italy over the last six years. Unofficial figures estimate that more than half of these were women under the age of 30.'

As against this dismal picture of Western civilisation, we have a very different picture of an Indian home in the following words of the late Prof. C. F. Andrews*:—

'It is when we come to the inner circle of the family, that we reach the true secret of India's greatness and find the highest mark of spiritual influence. This lies in the ideal of the true life, so intimately bound up at every point with religion, and the reverence of man for woman as the 'mother' with its counter-part of wifely devotion, giving the profoundest unity of all. Marriage, in India, has become a sacrament of renunciation. The womanhood of India, more than anything else, has kept the sacramental view of life whole and undefiled. By the Hindu woman's utter and absolute self-devotion, going even to the extravagant lengths of *Sati*, she has maintained religious idealism secure, and set forth an infinite and unbounded sacrifice before the eyes of man. Thus man, in his turn,

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* Taken from an article 'The Body of Humanity' in *Viswabharati Quarterly Journal*, Jan. 1925).

has been drawn away from the world to the religious life, and has found in his old age no satisfaction except in the Eternal.'

The fact that the ideal of chastity and fidelity has been commonly practised by the women of India may be illustrated by the following recorded story of over hundred years ago:—

'In 1851, in a place called Putia in the district of Rajshahi in Bengal, Rani Sarat Sundari was the wife of the Zamindar of the place, Jogendra Narayan. Jogendra Narayan suddenly died in the prime of his life. The Rani was a wise and a sensible girl. In her sixteenth year, when she got the control of her husband's estate from the Court of Wards, she managed it with much tact and foresight. Attracted by good reports about her many virtues, the wife of the then Collector of Rajshahi, Mr. Wallace, came one day to visit the Rani. Mrs. Wallace was very much moved by the sight of the Rani, so young, yet her head tonsured, with a coarse piece of cloth on her person, and seated on a blanket like a member of a religious order. She could not restrain her emotion. Full of affection, she said, "Rani, you are still quite young, why don't you marry again?" Sarat Sundari did not give any reply to the question, but her eyes bagan to shed profuse tears. Knowing that she had unknowingly hurt the Rani's feelings, Mrs. Wallace felt much grieved and left the palace with much expression of regret. The Rani was, however, much upset. She thought there could be no greater sin for a Hindu woman than to be told that she should marry, and as an expiation she undertook a fast of several days during which she did not touch even a drop of water.'

In the West, the institution of marriage is treated with levity and is associated with lasciviousness. Nobody now believes what the scriptures say: 'Marriages are made in heaven.' Or, as Shakespeare says, 'Hanging and wiving go by destiny.' Or, as Johnson wrote, 'I believe marriages would in general be as happy, and often more so, if they were all made by the Lord Chancellor, upon a due consideration of the characters and circumstances, without the parties having any choice in the matter.' Or, as Bernard Shaw says, 'What God

hath joined together no man should put asunder. God will take care of that.' On the contrary, the institution of marriage is considered to be one of which Emerson wrote: 'Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?' Or, as Bernard Shaw has satirically put it in his drama '*Man and Superman*':

"Look at fashinable society as you know it. What does it pretend to be ? An exquisite dance of nymphs. What is it? A horrible procession of wretched girls, each in the claws of a cynical, cunning, avaricious, disillusioned, ignorantly experienced, foul-minded old woman whom she calls mother, and whose duty it is to corrupt her mind and sell her to the highest bidder. Why do these unhappy slaves marry anybody, however old and vile, sooner than not marry at all? Because marriage is their only means of escape from these decrepit fiends who hide their selfish ambitions, their jealous hatreds of the young rivals who have supplanted them, under the mask of maternal duty and family affection. Such things are abominable : the voice of nature proclaims for the daughter a father's care and for the son a mother's.'

Again, Shaw writes, 'Marriage is popular because it combines the maximum of temptation with the maximum of opportunity.' Or, as we have from another writer, Charles Reade: 'Marriage is a medicine which acts differently on good men and good women——She does not love him quite enough——Cure,——marriage——He loves her a iittle too much——Cure,——marriage."

In the West, the young people choose their own partners, but in India the custom is for parents to arrange for their children's marriages. Which is the better method of the two ? On this question being put to an illumined one,* the reply was :—

"Parents love their children and are eager to see them

* Sree Sree Anandamayee Ma (Vide '*Anandavarta*' Varanasi, Vol. V, No. 1.

happy; besides they have the advantage of many years o experience of the *Grihasthashrama* (house-holder's life Young people are likely to be deluded by mere physica attraction which is temporary. Love marriages are there fore often a failure. Marriage that is arranged by wis parents is best.

"Parents have a very good chance of knowing intuitivel what is right for their children and they will think ver carefully before deciding on their child's husband and wif and children (in India at least) have great faith tha whatever their parents do is for their best. Moreove the *mantra* which is pronounced at the wedding to uni them and the ceremony itself establish a bond betwee couple. Their union is consecrated to God and the wif is called the husband's *Sahdharmini* (sharer in holy works Their life together is meant to help them toward the goa of human life which is Self-realization.....The idea marriage which in our days can hardly be found at a is when after one or two sons and daughters have bee born, husband and wife adopt the *Vanaprasthashrama*, an live together like brother and sister. The Rishis of ancie times were married and had children. They lived as wh is called 'married *Brahmacharies*.'

According to ancient Indian tradition, the woman, bein supposed to be the guardian-angel of the virtue of chastit and hence above all carnal desires, is deemed to be practical infallible, and so the parents practically exercise the right selecting for their daughter a suitable husband to whom s may dedicate her life: thus, in the words of Tolstoy, "maki the first fall the final fall from the Ideal of Chastity." Eve woman is expected to marry and establish a home. That the highest sacrament laid down for a woman by our ancie law-givers; and the giving of a daughter in marriage (*Kan danam*) is deemed to be an act of highly meritorious char (*Mahadanam*).

The position of the woman in the Hindu joint family not merely that of perpetual tutelage to the man——the fath the husband, and the son in successive periods of her life— as generally misinterpreted in a Western terminology, whi

is the outcome of the competitive economism of the West, but according to Eastern synthetic philosophy the woman's field of work and functions and duties of life nowhere collide or come in violent contact against those of the men, and hence the woman enjoys a large degree of independence in her own department of work. No doubt, she needs protection all her life, but her selfless service and sacrifice at the altar of the family is such that it becomes a privilege of the male members of the family to protect her. In her life she fully realises the Ideal, as observed by Rousseau: "The dignity of woman consists in being unknown to the world. Her glory is the esteem of her husband, her pleasure the happiness of her family." That is why the Hindu woman is epitomised as *Lakshmi*, the Goddess of wealth, *Gauri*, the Goddess of Chastity, *Saraswati*, the Goddess of Learning, besides being called *Shakti*, the Goddess of Creative Force. Bernard Shaw says, "Vitality in a woman is a blind fury of creation." The true test of civilisation is how far that blind fury of creation is held in restraint and regulated by means of self-discipline and directed toward the preservation of the race and the ultimate goal of Self or God-realization. In the words of Marquis of Zetland, "It is time to recognise that man's outlook has become unbalanced because his progress on the physical plane has out-stripped his advance along the moral and spiritual planes. It is a fatal mistake to regard civilisation as a by-product of economic progress whereas the essence of civilisation is a restraint imposed by divine law or by reason upon the instincts of man."

G. W. Curtis says, "The test of civilisation is the estimate of woman." Let us see what Manu, the law-giver, says about women:—

शोचन्ति जामयो यत्र विनश्यत्याशु तत् कुलम् ।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥

(मनु ३/५७)

"When the women folk are unhappy, the family perishes with its forefathers, and where they are happy the family flourishes and goes from prosperity to prosperity."

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्तिकश्चन ।।

(मनु ९/२६)

"As the wives bear offsprings, they are to be worshipped and to be looked upon as the real resplendence of the home. So much so, that there should be no difference between a wife and Goddess Lakshmi (Goddess of Wealth) Herself."

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयित व्याश्च बहु कल्याणमीप्सुभिः ।।
यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्व्वास्तत्राफलाः क्रिया ।।

(मनु ३/५५-५६)

"The father, the brother, the husband, the husband's brother, in a word all the male relations must worship the female folk with adornment if they desire immense good fortune, happiness and prosperity, because the house-hold in which women are worshipped is the abode of gods, and where women are not worshipped, performance of Dharma becomes impossible and all the good works become futile."

The following text of Yajnavalkya Smriti should be read in the light of the above texts:—

रक्षते कन्यां पिता विन्नां, पतिः पुत्रास्तु वार्धके ।
अभावे ज्ञातयस्तेषां स्वातन्त्र्यं न क्वचित्स्त्रिया ।।

"A woman is never independent. In the married state she is under the protection of her father, and after her marriage this responsibility shifts to her husband, who at an advanced age transfers his duties to his son."

In England, there is a saying current:—

"A wife, a dog, and a chestnut tree,
The more you beat them, the better will they be."

In India. the rule according to a Sanskrit text is, 'Strike not even with a flower (पुष्पेनाऽपि), a wife guilty of a thousand faults.'

There should, however, be no question of inequality between sexes when the man and the woman have merged

themselves into a single unity and a religiously inviolable union of life. One is the complemen of the other, and therefore, as Ruskin observed: 'The one completes the other,' because their functions fall widely apart. While it is for man to guard the woman from all perils and hardships of out-door life, within the house he is ruled by her, for it is her great privilege to make a real home, and in so far as it is not this, it is not home.

Under the caption 'Inequality has its charms' the following news item appearing in '*Globe*' goes to show how the mind of the Western woman is now turning away from her claim to equality between sexes :—

'New York, April 21——American women, long regarded as the most pampered in the world, have reacted violently to a Bill for equal rights which is now before Congress.

'They say quite frankly that they do not want equal rights, and that they are more than satisfied with the present inequalities which give them a very strong advantage against men.

'The film star, Lucille Ball, has entered the arena as the spokesman of the anti-equalitarians. She says with engaging guile: "The whole thing is ridiculous. Women have far too many rights as it is. They ought to put the Bill in the reverse, and take away some of the rights which women already have. There are times when I like to be mastered—and which woman doesn't? It makes us feel feminine."

'Lucille is getting a great deal of support from American women who realize that their air of frailty brings out the protective instincts of the American male——and his wallet.'

This is but a natural reaction of the modern women of whom an American philosopher wrote:

"She commercialises her beauty, in marriage or without; who drives hard bargains in luxury and finery for her love; who spends her days in resting, primping, powdering,

curling and dressing and her nights in amusement and flirtation. In all the varied panaroma of modern life there is nothing so offensive as the expensive idleness of these women. They have few children or none but they need many servants; they have no function, but they have endless needs; they specialise in the art of doing nothing in a thousand ways. The effect is to force the the men to a nerve-racking pace of toil and to a bitter consciousness that his significance is merely that of a commissary clerk."

In contrast with the above account of the modern woman, we may quote the following account of a well-to-do Indian family given by John Seymour after his visit to India in 1953 :—

"I wanted to see what India was really like.....

Shortly after I got there I stayed for a few weeks with a fairly wealthy family in Madras. The man was a businessman—a Mudaliyar by caste—and we called him by his nickname of Choti. He spoke English as often as he spoke Tamil but was completely Indian in outlook. He had a pretty palatial house—marble statutes standing about in the hall, a most deplorable concrete water-nymph bathing herself in a gold-fish pond in the middle of the lawn—it was the sort of place you might be able to run if you had a dozen servants, which he had.

'But he seemed to camp out in it. He did not really give the impression of living in his house. He never even slept on a bed. He had plenty—interior-sprung mattresses and all that—but he slept on the tile floor on the verandah; not even a sheet under him. It was pretty hot, mind you.

'I asked him about this one day, and he said; 'You know, John, if I lost all my money tomorrow I should go on living exactly as I do now. I shouldn't live in this house, of course, and I shouldn't have three motor cars. I should sleep on the pavement, I suppose—but what would be the difference between sleeping on the pavement and sleeping on this floor? I need six feet by two feet of ground to sleep on, that's all. I should eat two meals of

rice a day, but that's what I eat now. I should wash under the tap, but I wash under the tap now. All the luxury in the world boils down to this,' he said 'a comfortable place to sleep—and if you're used to it the floor's the most comfortable place there is—enough simple food to eat, and water to drink and wash yourself with.'.....

'If you go to India you will see a lot that is not simple —but notice how much of this is really traditionally Indian .....'Consider the copper cooking pots, or the earthen-ware pots for carrying water. Have you ever seen an Indian girl, in her *Sari*, carrying two water-pots on her head? Consider the mats and carpets—that are used for sitting on, you remember. Look at the various styles of traditional Indian sandals—simple but with a beauty of shape which no Western designer of shoes has ever approached.

'Another great difference I found between India and the West is in the attitude to marriage. One night at my friend Choti's house we were sitting on the lawn by the water-nymph. The conversation turned to women.

"Our South Indian women," said Choti, "are the finest in the world. And our old-fashioned South Indian marriages are the happiest."

"But how do you know" I asked, "that your women don't just suffer in silence? They don't have much to say. How do you know they are happy?"

"Do you know, John," he said, "we South Indian men are crippled before our women! We're crippled before them."

'I asked what he meant.

"Well, they rule us——that's what," he said, "Look at my three daughters, when their husbands come home from work the daughters take their shoes off them, and clean them themselves, because they think it's their job. They have plenty of servants, but even so they won't let the servants do it. Whatever orders their husbands give them they obey without a word. They never argue or disagree with their husbands. And yet, do you know, they always get their own way."

'To the Western view, perhaps, Indian women are chattels. But I stayed in perhaps a score of Indian homes long enough to get to know the inns and outs of the thing....and only once did I meet an unhappy married woman, and she was a Christian. All the others were happy in a way which I believe very few European married women are.'

.....

'But the thing which strikes you most forcibly about all Indian women when you get to know them well enough that they are no longer a bit shy with you, is——well, a poise or self-possession which they seem to have: an air of complete self-confidence.

'My theory about this is that they know exactly where they are all the time. From the time they are born their relations with every one with whom they come in contact are fixed and unchanging. They never have to worry. It is all laid down.

'How dull, you may say; but remember that they are conditioned to all this from birth. They never expect anything else and nearly all of them give the appearance, at least, of being completely happy.....

'I have often wondered just how the fundamental Hindu belief——the belief in reincarnation, or the transmigration of souls——affects the actual thoughts and actions of the Hindus. I suppose our thoughts and actions are influenced to a great extent by the fact that at heart every one of us really believes he has only got one life——one life on this earth, that is——for very few Christians place their idea of the next world on the same plane of seriousness as their idea of this one. If they did they would not be so reluctant to die. And therefore we Westerners feel that we have got to achieve some-thing——move a few mountains, in fact——in this life.

'But the Indian is quite sure that we have all had millions of lives before, and have got millions to come. It is good thing, he knows, to have progress, but such thinghs are not really fundamental. I do not mean to say that India is not progressing; she is progressing very

fast indeed——but the spirit which moves people is different there.'

In his work, '*Is India Civilised* ?' Sir John Woodroffe explains in the following lines (P. 246) how harmony was achieved in ancient India both inside the home as well as outside :—

"As a matter of fact there is no religion which more justly and logically balances the claims of the life of the world and the life of Spirit than does Hinduism. Its principles are opposed to all false asceticism. This is seen in the *Purushartha*, the *Ashrama*, and the distinction of life upon the two paths of enjoyment (*Pravritti Marg*) and renunciation (*Nivritti Marg*). The *Trivarga* of the first are Morality (Dharma), moral desire (Kama), and the means (Artha), namely, wealth and so forth, by which lawful desires may be lawfully realized. Man in the world is encouraged to seek all these. In the first two *Ashramas* life was lived as the continent student (Brahmacharyya) and as the married house-holder (Grihastha). Save rare exceptions all were called upon to marry. The fouth *Purushartha* is Liberation (Moksha) to which man is exclusively bent in the subsequent forest life (*Vanaprastha*), and as the mendicant (*Bhikshu*), who, without ought of his own, and wending to his death, sought union with the Source of all. In the first two stages man was on the path of enjoyment : that is lawful enjoyment: worshipping God ; in the last two when household duties were done and commencing old age wended to death, entry was made on the path of renunciation and union was sought not with Spirit as embodied in the universe, but as transcending it. This was the round of life for all, except for a few highly developed souls who might enter the path of renunciation at once without first going through the stage of householder. How supremely beautiful and balanced this ancient ideal was, none can know but those who have studied it and fathomed the profound principles on which it rested : principles which harmonised the world and God in one whole. This glory has today largely passed like others. Nevertheless it remains a

wonderful vision which only a truly civilised people could have seen and practised.'

The ancient Indian polity was based on *Dharma*. The word *Dharma* has a much deeper and wider meaning than the word 'Duty'. It is a whole code of morality. '*Vaishishika Sutra*' defines '*Dharma*' as follows :——

यतो अभ्युदय निस्क्षेयस् सिद्धि: स धर्म: ।

'Dharma is that which brings joy, in the Life Here, and the Hereafter.'

Dharma is the basis of Indian civilization. The whole tradition of India is based on society as a collective unit, while spiritual life is the domain of the individual. Economic interdependence on the social plane and spiritual independence on the personal plane is what we call 'Dharma.'

In ancient India social security for the individual was obtained through the joint family to which he or she belonged, and for the joint family through communal ownership of the village land, which was owned by the village community as a whole, and was to be shared for cultivation according to periodical allotments made by the village Council.

The State in Ancient India was based on a system of decentralisation, of which the village community, as a self-governing corporation was the centre and the basis. Village administration in Ancient India was made up of a hierarchy of units of increasing size and jurisdiction. The lowest unit was the union of ten villages administered by what is called *Samgrahma*; the next larger unit comprised 200 units administered by a *Kharvatika*. The next higher unit was made up of 400 villages under its administrative head called a *Dronamukha*. This hierarchy of village unions culminated in the organisation called *Mahagrama* made up of 800 villages called *Sthaniya* (the modern thana), which was the centre of culture, trade, business, and means of livelihood, where the villagers of the entire locality would meet and cultivate a corporate life.

There is nowadays a growing tendency of reaction against

modern industrialism and the allied political machine of the State in favour of a decentralised polity and revival of cottage industries. In his work '*Ends Aud Means*', Aldous Huxley concludes : 'The political road to a better society is, I repeat, the road of centralisation and responsible self-government. But in present circumstances it is extremely improbable that any civilized nation will take that road. It is extremely improbable for a simple reason which I have stated before and which I make no excuse for repeating. No society which is preparing for war can afford to be anything but highly centralized.'

Speaking on '*Man and His Relation to Society*', Dr. Karl Mannheim observed in a B. B. C. broadcast :—

"The control of the accumulation of too much power in the hands of the few in the economic sphere has to be paralleled in the field of social organisation. Here too, not bigness——gigantic organisations——are the promise of the day, but the deliberate establishment of communities the size of which is sufficiently limited as to make all institutions human, and relations between man, as far as as possible, personal.

"Of course, a world economy wants certain organisations on a large scale. There is need for an international settlement of big issues, international airways, international financial arrangements, regulation of minimum standards concerning work, and the freedom of personality (to mention some examples only) ; but these are compatible with a system in which culture remains national, the region becomes the new organised unit, and decentralisation is aimed at wherever this is possible.

".....The fact that in the future the layout of a whole country may be planned, and foresight with a wide range would be required, does not mean that the cities we shall plan are bound to be big. The opposite holds true. In our new orientation we shall limit the size of our towns so that a community spirit should be able to develop, so that neighbourhood units should become again a reality, so that the love of man should be redirected towards the

common affairs of our every day life and of our community living."

The ancient Communalistic Philosophy of India was, in a word, wedded to space. It aimed at dividing the entire human society on a territorial basis, by breaking it into small isolated communities like an Indian village, or Owen's commune, which con only be possible in a decentralised government. In modern terms we may say the ancient system was based on regional economics, which is also the aim of the Gandhian Sarvodaya movement. It has been truly observed by H. G. Wells in a book of fiction (Vide '*Mr. Britling Sees It Through*,' P. 52) :——

"The primitive patriarchal village is Utopia to India and China.....Or at any rate it is their social ideal. They want no Utopias. Utopias come with cities.....And the first cities, as distinguished from Courts and autocratic capitals, came with ships. India and China belong to an earlier age. Ships, trade, disorder, strange relationships, unofficial literature, criticism—and then the idea of some novel remaking of society...."

Sir John Woodroffe in his work, '*Is India civilized*?' writes (P. 151):—

'As M. Barthelamy Saint Hilaire said ("L' Inde Anglaise") "In no country in the whole world has communal autonomy been so developed." It was, as Professor Monier Williams said, Self-government in all its purity. This was the primitive communal organization of the village with its headman, Panchayat or Council and its local officers and servants. Well developed also were the relations and functions of the people (Prajadharma) toward the King with his Councillors, and of the King towards his people (Rajadharma). Some seem to think that because India had not the ballot-box and hustings and other paraphernalia of political Western life, it did not know what self-government is. There are also a class of political writers who repeat that India "likes to be ruled." meaning thereby autocratic government. Such also know nothing of the Hindu spirit or History. The Hindu Kings were not auto-

crats. Their will was as much subject to the general Dharma as were the people. Whilst the people recognised the King, his duties and functions, the King did the same as regards the people. The Hindu spirit politically displayed itself in a form which was worthy of its great achievements. India has produced men successful in industry and commerce though it is often forgotten or unknown that from the date of Greek and Roman civilisation until about the close of the eighteenth century India was renowned for its artizanship and industries. "The world of Ormuz and of Ind" was proverbial. Pliny, in fact, complains of the drain of gold from Rome to India which furnished the former Imperial capital with some of its splendours.'

There can be no gainsaying the fact that the occupation of a spacious house to live in is of the first importance for the healthy and normal development of man—morally, mentally and physically, and for the same reasons conditions of work within one's home are far more conducive to happiness as well as to efficiency of work, the labours of the worker being sweetened at intervals by the presence of his family environment, hence cottage industries besides land-farming point to the ideal.

The Hindu joint family system was a kind of mutual insurance society for the members comprising it. Hence, it was but natural that the first sacrifice which an individual was required to make, according to our ancient Dharma, was by subordinating his personal interest to the general welfare of the joint family to which he belonged. The joint family system evolved by our ancient law-givers may well be said to be the very acme of perfection in the science of social organisation. It was a kind of perpetual home in which the old generation gave place to the new, and as such while it was a competing unit for the outside world, it was in itself a world in the miniature. Not only the division of income in it is based on the communistic principle—(श्रमोयोग्यत्वमोश्रित्य, फलं चातु प्रयोजनम्) : "From every one according to his capacity, to every one according to his needs."—but in such a family life and occupations of the various members can be as varied as in the outside world, and yet it supplies a

living illustration of the phenomenon, that all its member share an equality of bodily comfort and live on the same biological plane of existence. The educative and cultural influence of such an institution must be of a very far-reaching kind toward the making of a true humanity.

Another grand ideal inculcated by the institution of joint family is that of 'living a life nearest to nature', which does not mean reducing life to first principles of living, but it signifies, on the contrary, the imbibing of certain love of nature and of natural living. Hindus, generally speaking, excel in pastoral arts and would appear more or less to possess an instinct of nature-worshipping. 'Plain living and high thinking' is no mere precept with a Hindu, but a practical rule of conduct actually observed inside a Hindu joint family. The joint family also plays a most important part in the national economy of consumption by emphasising the need for simple and natural living, in which respect the life within Oriental homes is lived almost uniformly from the King to the commonest peasant. The Eastern civilisation has sought to make life uniform not in a soul-killing poverty, as often misrepresented, but in the gayest exuberance and richness of life that results from a contact with nature. The basic ideal, more or less enforced in practice, is to produce all economic utilities of a rational, healthy and normal consumption from raw materials as far as possible within the joint family. For instance, the Hindu woman takes a veritable pride in the art of cooking, which is to be strictly done inside the homes, and the excellence of her art does not only lie in preparing the most flavoured dishes, but it also lies in her utilising the most scanty resources and working by means of the crudest appliances adapted to her kitchen since primeval days of the hoary Indian civilisation. She would burn raw wood in the oven; would not hesitate to fetch her own water from the well of the village tank; would clean the copper or iron utensils, which possess great durability if nothing else; and would perform all the processes beginning from the grinding of corn on the antic grinding stone. Similarly, she would not only do all the sewing, tailoring and knitting work of the family, but go further than that, by devoting her leisure time to spinning and weaving according to the needs of the family.

e is the veritable Goddess of Wealth (*Grahlakshmi*) for the mily. As Thomas Fuller wrote, 'Let men say what they will: cording to the experience I have learnt, I require in married omen the economical virtue above all other virtues.' In the ords of Bernard Shaw, 'The love of economy is the root of l virtue.' An ideal joint family furnishes the best ground for training in the arts necessary for living near to nature, such those of backwoodsmanship—e.g., erecting your own cot-ge and thatching it: making your own cots, mats and like rniture; tending your own dairy cows and other cattle; oring grains for the year; and so on.

Thus, on the whole, we find it a pre-eminent feature of the ndu family to lay an emphasis on a sane and rational art consumption. Now the eyes of European reformers begin-ng from Le Play, are also bent toward bringing about a formation in the art of consumption, and new movements e being set afloat with a view to study the problems con-rning the development of a real art of consumption adapted modern conditions of life. The importance of the family e and traditions as being conducive to man's happiness, hich is greatly increased through the cultivation of a sane d rational art of consumption, is now realised in this odern age, after we have reduced our family ties, family vironments and duties to a minimum practicable with our ry physical existence, in our hot pursuit to produce more d more to an endless end of things. In the words of Ruskin:

> "It is therefore the manner and issue of consumption which are the real tests of production. Production does not consist in things laboriously made, but in things serviceably consumable; and the question for the nation is not how much labour it employs, but how much life it produces. For as consumption is the end and aim of production, so life is the end and aim of consumption."

Indeed, for a Hindu the common sod of earth which he ses for his soap; the earthen pottery which is used in the ousehold for storing water, for if used for drinking water or ating or cooking anything in it, it is to be at once destroyed fter a single use; the dry leaves out of which are provided he cups and dishes for sumptuous feasts arranged for large

gatherings; even his loose apparel of an unsewn cloth for the lower part of the body which allows free access to air—all these and such like simple and natural articles of utility are not only indispensable to him, but the very life-breath of his existence, as forming part of his religious code. No poet or bard can pain or sing all the beauties of such a naturalistic life as lived in the Eastern homes and of which beauty, which is as pure as it is unostentatious, no Westerner can ever form an estimate. For further light on the subject we may commend the writings of Sister Nivedita (Margaret Noble) dealing with the description of Hindu life as lived within Hindu homes. Writing under the heading 'Woman's Sphere under Communalism' Dr. Radhakamal Mukerji says in his classical work, '*Principles of Comparative Economics*' (Vol. II, P. 97, P. S. King & Son):—

"In India the pre-eminent functions of woman as the queen of the garden, and the mistress of the household, as directing work and the enjoyment of the fruits thereof, creates and recreates civilisation. As the wife and co-partner, she makes civilisation sweet, beautiful and enjoyable. As the mother of the race, she transmits the fairer fruits; she sacrifices herself for humanity in and through the child. Our religion, which is social appeal enforced and effective, says—She is symbolical of the divine Mother, another form of whom is society. Every other-regarding act is a step in the realisation of the mother in man, who directs the sacrifice of the individual for the family, of the class for society, and of society for future generations as yet unborn. Society is not an hypothesis or an abstraction. It has a life and a soul, it calls forth our reverence, regard, love and sacrifice. The mother cultivates and teaches love, reverence and sacrifice in the under-stages which ultimately become the bonds of an organic unity of civilisation. She protects the purity of men and she protects the purity of society. She is the guardian-angel, as the friend of the sick, the incapable and the unfortunate. She not only conserves and protects, but she also educates and inspires; social relationships and institutions are through her raised from human purposive associations to instruments of the divine will, and it is her imperative need and inalienable right to transmit to posterity the synthetic and culminating

gift of man, society and God. These are her eu-psychic functions. The family, with the woman (and her child) as its guardian, is the basis for eugenic and eupsychic reconstruction."

Let us hope that just as the Western science has given shock to the age-long mental torpor of the East, that so ong slumbered on the high altitudes of a self-satisfied self-omplacency born of a rich and glorious inheritance, the ejuvenated East will in its turn point the true solution to he West, which lies not in coal and iron values, but in values hat are human.

We may quote here what a sage produced by modern ndia, the late Swami Rama Tirtha of blessed memory had o say when once during his visit to U. S. A. he was lying tretched beneath the cedars and pines on the sandy bank of a stream with a cool stone serving for a pillow, and a isitor, "some upstart of civilisation" put to him "half in oke" the question: "Why do you import Asiatic laziness to America? Go out, do some good."

Rama: "O my dear Self! As to doing good, is not that profession already chokeful, over-crowded? Leave me alone, I and my Rama.

"Laziness, did you say? Oriental laziness? Why? What is laziness?

"Is it not laziness to keep floundering in the quagmire of conventionality and let oneself flow down the current of custom and fashion, and sink like a deadweight in the well of appearances, and be caught in the pond of possession and spend the time which should be God's in making gold and call it "doing good"?.....Is it not laziness to lose your Godhead? What for is this worry and hurry, this break-neck, hot haste and feverish rush? To accumulate together Almighty Dollar like others, and what then? To enjoy as others! No, there is no enjoyment in running after enjoyment. O dear dupes of opinion, why postpone your enjoyment? Why don't you sit down here in the Natural-Garden on the bank of this beautiful stream and enjoy the company of your real blood relations.

——free air, silvery light, playful water and green earth ——relations of which your blood really formed? Hide bound in caste are the civilised nations. They separate themselves from fellow beings and exile themselves from free open Nature and fresh fragrant natural life into close drawing rooms——dens and dungeons. They banish themselves from the wide world, excommunicate themselves from all creation, ostracise themselves from plants and animals. By arrogating to themselves the airs of superiority, prestige, respectability, honour, they cut themselves into isolated stagnation. Have mercy, my friends, have mercy on yourselves.

"The wealth sought out of the possession of more needy and added to your property by organised craft will enable you simply to have sickening dinners of hotels and taverns and furnish you with pallid countenances and conventional looks, will imprison you in boxes called rooms choked with the stink of artificiality, will keep you all the time in the restlessness of mind excited by all sorts of unnatural stimulants, physical and mental. Why all such fuss for mere self-delusion? In the name of such supposed pleasures lose not your hold on real joy, no need of beating about the bush. Come, enjoy the Now and Here. Come, lie with me on the grass.

"Don't you waste away your life in soliciting the favour of silver or gold to *insure* your life. Can your *life be insured* by becoming rich in money and paying in time? Don't you believe it. O deluded Immortal! Why seek excuses for existence in rush and push about dainty trifles?

"The so-called advanced nations of Europe and America are only in advanced stages of mortification. Advancement means spiritual or intellectual advancement. True Progress must touch the real man and not waste itself on his mere shadow. Progress has nothing to do with material richness or with the multiplying of unnecessary necessities. The ancient Aryans writing magnificient works, living unsophisticated free lives and owning nothing in the world, led a mode of life *to be repeated by history again with proper modifications.* Present civilisation

is side-tracked from its main end. Man is talked of just as they speak of corn and wheat; prices rising or falling. Rise above it. Nothing can set a price on you.

"Beloved devotees of show, to you the Aryan ideal of *Sanyas*, Renunciation, appears as idle dreaming. Be on your guard, please. *The time is ripe to shake you and wake you up and make you realise what a terrible nightmare you were under.* The civilised man without renunciation through love is only a more experienced and wise savage.

"Be not charmed by the glamour, artificiality, conventionality, money-madness of the civilised world. These have proved a failure. These were tried in the fire and found wanting like wood, hay or stubble. Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent bottles, affectations, galvanised manners, all sorts of precious trifles, squalid riches and unhealthy show.

"Neither mental nor manual labour is incompatible with health and longevity, *except when the one is maintained at the expense af the other.* But in the present day world some are living on (rather dying of) manual labour, others are perishing from the luxury of intellectual dissipation (mental strain). This is like dry bread being divided among some members of the family and mere butter (or garnishing) distributed among some others.....

"Equality, Equality is the law of happiness. Savage greed, animal instinct of clutching, grasping, and worse than animal tendency to possess and accumulate keeps them hurried, worried and flurried. Let the typhoid fever of arrogance and vain ambition be allayed. Let the inexorable Truth be instilled and drilled into every ear: "Just inasmuch as thou hast possessed anything thou hast been possessed and obsessed."

"Be not oppressed by the pressure of civilisation or the ways of the world around you, O aspirer after Truth. Be not handicapped by the show and display of the so-called advancing nations. Their "Facts and Figures" are mere trickery of the senses, fables and fictions; and their "hard

cash and stern reality" is mere gossamer and will-o'-the-wisp. *In twentieth century, the day is not far off, when the progressing nations must change their forms of government or ways of living and fashion them on the principles of freedom and Vedanta.* In renouncing the sense of possession, in adopting the spirit of Vedantic renunciation lies the salvation of nations as well as of individuals. There is no other way.

"In all the civilised Western countries, suffering from the fever of thirst to accumulate, indigenous forces are strongly at work which soon, very soon must wake up the self-stifled grubbers from the nightmare of possession. The Reign of Renunciation is to bless the world, the Kingdom of Freedom."

As observed by Bharat-Ratna Jawaharlal Nehru:

"Fine buildings, fine pictures and books and everything that is beautiful are certainly signs of civilisation. But an even better sign is a fine man who is unselfish and works with others for the good of all. To work together is better than to work singly, and to work together for the common good is the best of all."

The next step in the advance of civilisation is for the individual to learn to sacrifice his personal interest for the common good of the community. The ideal should be as follows:—

त्यजेत देहं कुलस्यार्थे, ग्रामस्यार्थे कुलं त्यजेत ।
ग्रामं त्यजेत जन स्यार्थे, आत्मार्थे पृथ्वी त्यजेत ॥

"One should renounce one's body (comforts) for the sake of family; renounce (the interest of) one's family for the sake of the commune, village or town of one's habitat; renounce (the interest of) the commune for the sake of humanity; and renounce the world for the sake of the *Atman* (self-realization.)"

Let us always remember the agonising cry of all times contained in the 'Savitri Stotra' with which Sage Vyasdeva concludes the Mahabharata: (Swargrohanika Parva, Ch. 5, Sh. 59)

ऊर्ध्व बाहु विरौम्येष
न च कश्चित् श्रणोति मे।
धर्मात् अर्थश्च कामश्च
ततः किं धर्म न सेवते ॥

"With uplifted arms I am crying aloud but nobody hears me. From Dharma originate Profit and Pleasure. Why should not Dharma, therefore, be sought?"

ROLE OF VEDANTA

'RELIGIOUS DIGEST,' an International Quarterly, Talangama Ceylon, (January—March, 1962 issue) says:

'Role of Vedanta is the title of two Volumes, one with the sub-title 'As Universal Religion', and the other 'As Science of Self-Realisation', by Shri P. M. Verma, M.A., B.Sc., LL.B., Advocate, High Court of Judicature at Allahabad and Supreme Court of India.

'In these two compact Volumes, we find the author's deep study, research, reflection and actual experiences of nearly half a century. A lawyer by profession is trained in the work of marshalling his facts and dressing them up for presentation in the best possible manner. This is exactly what the learned author has done in producing these highly instructive publications dealing with all the spiritual literature of ancient and modern India.

'In the Foreword to the first Volume, Shri Sri Prakasa, Governor of Bombay, the talented son of the late Savant, Bharata-Ratna Dr. Bhagavan Das, writes:

> "He (the author) has studied carefully the ancient thought of the land, and drunk deep at the fountain of its ancient learning. I am surprised at the insight he has got in the subject, which he presents to the world in his own way."
>
> "The learned author has quoted profusely from the old philosophical works, which is the sacred legacy left to us by our ancients, and has also referred to European scientists, philosophers and poets to make his arguments and conclusions clear."
>
> "The purpose of the author is a noble one, which can be gleaned from his Preface. He wants the country, in its set-up of freedom, to recover its lost ancient glory."

"This is no exaggeration. One must go through the books to fully understand and appreciate the weight of these remarks.

'The author's Preface itself is an inspiring guide to all earnest seekers after Peace. It echoes the ideas and ideals taught by great Indians like Vivekananda and Gandhi. The concluding paragraph of the Preface deserves to be quoted here. It reads as follows:

> "Having achieved Swaraj, if we want our country to attain to her ancient glory, we must lay the foundations of a spiritual democracy in our schools by introducing a course of comparative study of religions, emphasising the essential unity of all religions and the universal principles of ethics and morality."

'These are not books to borrow and read, but to buy, regularly study and apply their teachings to daily life. They are divided into seven Chapters each. The last Chapter of the second Volume forms an Appendix dealing with Metempsychosis, with authenticated evidence relating to cases of people living today with memory of their last births. As the second Volume contains esoteric knowledge, it is not out for sale, but will be supplied free to those who evince sincere interest on the subject, after reading the first Volume.

'Both the Volumes are published by the Indian National Renaissance Society, Mumfordganj, Allahabad-2. The price of the Library Edition of Volume I is Rs. 15/- (India and Ceylon); $ 5. (U. S. A.) and £ 1. (U. K.).

'The Call Divine' Bombay (February, 1962) says:

'We welcome these two precious volumes on the Role of Vedanta as Universal Religion. The author is a lawyer, a scholar, a seeker. and a modern Thinker, and a devotee of Sree Sree Anandmayee Ma. He stands for Spiritual Democracy. He has collected in the Role of Vedanta a world of information on this paragon of monistic philosophy. He has extensively adapted his chapters from all great scriptures of the world. The chapters on Rational Approach to God, Higher Way of Life, Cosmic Laws, Cosmogony and Evolution, Yoga and Sadhana, Karma and Bhakti and Moksha are very interesting. The author has taken great pains to compile this book. He has done a distinct service in holding the universal Light of Vedanta to the modern scientific age.'

"The Voice Universal,' *a British Quarterly Journal says*:—

"These two excellent books expound the universal truths of Vedanta, conveying spiritual light from the East to the West. They should be extremely valuable to all students of the ancient wisdom and aspirants on the path to reality".

The **'Hindu'**, *Madras, says*:—

"Shri Verma must be congratulated on his presentation of the case for Vedanta in the best spirit of understanding. There is hardly any doubt his rich experience that illustrates the testing of the Vedanta in himself will prove a great inspiration to all readers of this work."

The **'Amrita Bazar Patrika'**, Calcutta, says:—"This book on Vedanta will achieve the purpose for which Mr. Verma has laboured, namely, to bring solace and comfort to the individual who reads it in his sorrows and difficulties. The main object in compiling this work was to collect all necessary informations on the subject at one place for the benefit of those interested in it. Because without getting the entire picture at one place it was not possible to make a head or tail of this vast subject dealing with the Infinite Reality. The author has taken pains to quote from highest and most reliable authorities on the subject.....

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Sri K. Bose, Editor, Ananda Varta, Varanasi, writes:—"The book is really wonderful."

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CONTENTS

FOREWORD
PREFACE

(Volume ONE)

Part
I Outline of Vedanta.
II Bliss of Brahman And Jivan-Mukta
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IV Rational Approach to God.

V Adwaita And Dwaita Schools.
VI Vedic Henotheism And Yajanas.
VII Rita And Dharma—Cosmic Laws.

(Volume TWO)

VIII Doctrine of Karma And Maya.
IX Doctrine of Bhakti And Sadguru.
X Moksha And Liberation from Samsar.
XI Yoga And Sadhana: The Way to Self-realization.
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XIII Synopsis.
XIV Appendix—Evidence of Metempsychosis.

Vol. II is not meant for sale to the general public, but will be supplied free of charge to such persons only as have not only paid the full price for Vol. I, but further evince their keen interest in the study of Vedanta. This is because Vol. II contains esoteric knowledge, and the Mundaka Upanishad says:—

"Let the truth of Brahman be taught only to those who obey His Law, who are devoted to Him, and who are pure in heart. *To the impure let it never be taught.*"

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